1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

764 fleece, into the keeping of the desert, the women looked on from a distance and bewailed the dead. Their hair was dishevelled and with smoke-black from their hearths they had painted signs of mourning on their faces.

Tuēma stood silent among them. The red cloak of camel-hair flowed from her shoulders. Her head was held high, but in her eyes were tears and a look of ineffable pain.

Once more the sun rose and beamed over the land. The tent-poles dropped and the Ruala marched on. . . .

765 The living strode over the dead, marching on into the young morning to new pastures and to new life. . . .

Once more I rode on Sadha to the mound where we had buried Faris. It had already become a solitary thing —insignificant in the vast wilderness. A dog which lay on the grave slunk away at my approach. A bunch of white ostrich feathers was stuck between three fire-blackened stones which, the evening before, had formed Tuēma's hearth. This was her farewell to her lover. A gust of wind broke off one "flower" from this unfading wreath and blew it over the ground. I got off my mare to pick up this broken white feather and to keep it in memory of my dear friend.

I remounted and rode on, but presently pulled rein again and looked back. The lonely dog had returned to the grave: he turned round and round and finally lay down, curled up as if in sleep. He was mourning his dead master. Nobody minded him, nobody looked for

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

him; but where should he be but here, with his dead friend? 765 ●

I was on the point of guiding Sadha away when I noticed a rider coming in my direction—a Bedouin on a white-stockinged sorrel mare, who had just detached himself from a moving group of *kethabs* (riding-litters) and pack camels and was coming along at a tearing gallop.

It was Tuēma.

A short distance from where I was waiting for her she pulled up. Her horse snorted impatiently.

"Peace!" she called to me, lifting her hand.

"Peace, Tuēma," I called back. The tears came into my eyes.

"Shushan!" she called. The dog on the grave got up and walked slowly and reluctantly toward her, then stopped and turned his head.

"Shushan," she called again, and as she rode away, the dog followed her.

The Ruala were on the march and the land was covered with their camels. 731 × 221 ×

Within a few days Tudmur was engulfed in the maelstrom. Day after day, with never a pause, fresh swarms of camels came out of the arid waste to stop at the foot of the hills and drink their fill. The sulphurous but wholesome water here issues from the hills in a clear stream, which branches out into a hundred rivulets in the plain and the small gardens surrounding the ancient city. [312]

In the midst of the marching Ruala I rode again with

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

831* 539* *Ṭâreš* (pl., *ṭrûš* or *ṭuršân*) is a native traveler. *Čeṭṭân* means a rock or stone that is falling or crumbling to pieces. The maiden's heart dries up or crumbles with passion.

Min ʿaḏḏar waġhi elja rommad
min baʿadakom jâ-l-kawâčibi
w-aḳfejtu w-slejfakom ʿammad
w-ani nahart at-tarâribi.

Who will excuse me if my face is covered with ashes and dust,
Because of my parting from you, O you Kwâčbe!
For you have turned back, and a troop of your warriors proceeds on a straight course,
While I go to the settled territory.

The maiden is sad because the Kwâčbe, kinsmen of her lover, are going to camp far in the rear, while her relatives [765] have started for Syria. If a woman loses a near relative, she throws dust and ashes on her head and face. The loving maiden would like to do the same but fears to be chidden for it. *Slejf* [484] (dimin. of *salaf*) is the armed troop at the head of the migrating clans, which does not ride now to the right, now to the left in search of good pasture but follows in a straight course, *ʿammad*, because the grazing grounds have already been found by men sent out for that purpose and even the camping place has been decided upon. The verb *ṛarrabow* is employed with reference to Bedouins going to the settled territory in whatever direction. The maiden was to camp in Syria, the youth in the inner desert.

Jâ jumma ǧâni belaʿ muḫlef
waš ḥileti waš ana sâwi
damʿi ʿala waǧneti jaḏref
w-aṯneb ṭanîb aškhab al-wâwi.

O little mother of mine! a sorrow has come upon me [without warning.
What shall I do now?
A tear flows down my cheek,
When I dwell in the neighborhood of a wolf howling.

Ṭanîb is a neighbor whose tent ropes, *aṭnâb*, touch the tent ropes of another. The maiden or woman has either lost her lover in a fight or he has proved unfaithful. She must

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

4. Thou hast destroyed me, thou who mightest make me rend the shirt on my breast;
The wounds caused by thee are secret, known to no one.
5. Oh, the eye of the gazelle, who stamps noisily on the rocky slope
Scenting the breeze, while the other gazelles follow her,
6. Forming after her a waving line.
As she is agile in the open air only, so am I only when with her.
7. By Allâh! she would not have mastered me but for her bosom;
By Allâh! her trimmed forehead hair availed nothing, for all can grow that.

The lovesick maiden is tortured by grief because her kin opposes her marrying the man of her heart. He therefore resolves to elope with her.

Verse 3. *Ṣahîf al-ḥaśa* is a girl measuring no more than a span around the waist. 4. *Mefrijet al-ǧibi* is the name given to his beloved, for in case of her loss he would bewail her in the same manner that a sister laments her brother or father, by rending the shirt on the breast. 5. *'Anz* is the old she-gazelle which leads and guards a herd of gazelles. She takes her post on a height, scenting the enemy. If she scents something suspicious, she looks eagerly in that direction and stamps her foot angrily when she cannot at once discover the cause of her fears. On catching sight of the enemy she flees, with the other gazelles following her in a long line which wavers to the right or left according to the direction taken by the old doe. 6. *Al-maha* means the pure air of the desert in which the gazelle thrives.

Treachery in Love

Hejjeh jâ-bu žeǧîle
bâini ṛadejt
ataḥseb en mâ-ni jammak
w-'ajni 'alèjk.

Hasten, thou with a small plait on the temples,
Thou hast no trust in my faithfulness.
Oh, thinkest thou I shall not be with thee,
When my whole soul belongs to thee?

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

533 Ḥafâği — and named the boy Ḥafâği. Another woman was delivered during a heavy rain and she called her little son Maṭar, Rain. Kurdi's wife bore two girls although she greatly wished to have a boy. So she prayed to Allâh, and he granted her wish some time afterwards; she gave the baby boy the name of Raǧa', meaning "The Granting of Favor." The wife of 'Awde al-Kwêčbi had a very painful delivery, *te'assa'at*, and therefore said: "Thou shalt be called 'Asîr, Born in Pain." Another woman, filled with wrath because her husband had just taken a second wife, named her son Muṛiẓ, Enraging. The wife of the slave Ḥmâr abu 'Awwâd received a beating from her husband shortly before a son was born to her, and, still being angry with him, she called the boy in remembrance of his mother's ill-treatment, Za'al, Anger. When delivered of a girl a little later, she said: "Thy father's name is Donkey, Ḥmâr, so thou shalt be called Cow, Baḳara." There is no beast nor plant after which a child cannot be named.

561 551 Up to its seventh year the child is spoken of as *waṛad* (pl., *wuṛdân*), *wara'* (pl., *wur'ân*), or *'aǧǧi* (pl., *'aǧǧân*). After his seventh year a boy is called *'ejâl*. The name for a dead baby is *faraṭ* (pl., *afrâṭ*). For these a sacrifice, *temîma*, must 765 be brought at the next memorial festival in honor of the dead, *ẓaḥijje*.

CIRCUMCISION CEREMONIES

852 The Rwala circumcise their sons between their third and seventh years, usually in the season of *aṣ-ṣejf* (thus in late April or May) on either Monday, Tuesday, or Thursday immediately before the fifteenth day of the lunar month or just after that day. Two days before the circumcision the girls from the whole camp come to the tent of the man whose son is to be circumcised, decorate the main tent pole with ostrich feathers, red kerchiefs, and ribbons, *ṛazzow al-mṣanna'*, and proclaim with joyful cries, *zarrût*, that a circumcision, *mṣanna'*, is being prepared for. After sunset the whole youth of both sexes of the camp assemble there, the young men forming a semicircle open towards the tent, where a mighty fire is burning. An adult girl with her face covered so that only her eyes are visible then posts herself between the fire and the youths. The *ḥâši*, as this girl is called, holds in her right hand a sharp saber. The youths begin to stamp, clap

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Loosen your spittle! Look at the abundance! The *ğîre* oath rests on you!" Should they be reluctant to accept the invitation, they usually declare their readiness to have the oath rest on them and continue on their way. (On the *ğîre* oath see above, p. 460.) But if some one implores them with the words: "The *ğîre* oath of the slave Râšed rests on you, *'alejkom ğîrat al-'abd râšed*," they must stop and eat something. Who the slave Râšed may have been, nobody knows. It is said of him that he was most hospitable and even forced travelers to eat with him.

Within three days after his return either the leader or the man appointed by him offers the customary sacrifice, *'ażire*. He kills a she-camel and exclaims:

"O Allâh, this is our custom! This belongs to the face of Allâh and to the face of our ancestor! *Jâ-llâh hâḏi 'âdatna hâḏi liwağh allâh w-liwağh ğeddina*." Every kin reveres its ancestor but never knows at what period he lived or where he was buried. The blood of the sacrificed animal is caught into the bulging iron sheet used for baking bread, *sâğ*, and with it the humps of the captured animals and the necks of the riding camels are besmeared. This is done in order to make sure of fresh booty.

A boy who has taken part in his first raid and brought back booty with him tries to buy a goat or a sheep in order to sacrifice it. Its blood he then sprinkles over his booty, *ḏbîḥa rušûš al-čâseb*; if a she-camel, he besmears her whole hump, if a mare, her whole forehead. From the tail of the captured mare he cuts a lock of hair, which he hangs up in his tent. This he does with every horse he captures to let all the guests know how many he has already taken; this custom is called *šeḏeb*.

After the return from a raid the story of who has fallen, where, and in what manner, quickly spreads. The female relatives of the slain men then walk out of the camp to a distance whence even a loud cry cannot be heard, there to bewail their dead.

A mother cries: "Alas, woe is me! alas, my child! alas, woe is me! alas thou whom I bore in my womb! alas, woe is me! alas, thou little son of mine! *Wa' wâjli wa' waledi wa' wâjli wa' ğenîni wa' wâjli wa' bunajja*."

A wife cries three times: "Alas, woe is me! ah, ruined is my tent! *wa' wâjli wa' hadem bejti*."

727 A sister cries three times: "Alas, woe is me! alas, thou
765 brother of mine!"

A daughter: "Alas, woe is me, alas, thou father of mine!"

Then they sit down, cry till their eyes are dry, and return quietly to their tents. There is no other mourning.

LARGE BATTLES, OR *MANÂḤ*

721 The fight called *manâḥ*, as distinguished from the *razw*
726 or raid for booty, is very different. When a stronger tribe wants to possess itself of the territory of a weaker or to increase its fame, *zowd al-i'tibâr*, it moves with all its herds and tents into the territory occupied by the latter, *ṣâl 'alejh ṣowla*, and finally encamps near the main camp of the enemy. The tents form as a rule two long rows, which behind the herds graze; in front of them, within rifle shot, stands the tent of the leader and a few others belonging to his retinue. In these few tents there is nothing except the utensils for making black coffee, meals being prepared in the tents behind. All the mares stand saddled by these war tents, *bujût al-ḥarb*, while the riding camels lie fettered between the other tents. The men on foot are posted right and left of the war tents. Before the attack, the men on foot sometimes hide by the war tents.

721 The cavalry attempts to drive the enemy to them and within
726 rifle shot. Before the attack the tribal emblem Abu-d-Dhûr is
703 fastened to a camel which walks in the midst of the bravest youths on horseback. These warriors are accompanied by the prettiest women and girls of the camp, who, with their bosoms bared and hair loosened, keep shouting:

"He who runs away today shall never receive anything from us; *illi ješred al-jowm mâ leh 'endana ḥakk*." Their inspiring high-pitched cries, *zaṛârît*, are heard for a great distance. In order to raise the courage and steadiness of his warriors the chief orders the 'Aṭfa, a fancy litter, to be placed on a she-camel and the handsomest of the girls to take her place in it. Throwing off her kerchief the maiden loosens her hair, unfastens the string holding together the dress under the throat, and seats herself in the litter. Her female companions, likewise, mount she-camels and shouting *zaṛârît* hasten to join the melée in order to encourage their relatives and friends. If it is impossible to withstand the superior strength of the enemy, they call out to the girl on the 'Aṭfa to conceal

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539x 726x [765]

duty. *Mišši belḥa min ḥarâḥa*: besmear, befoul the beard with excrement in their sorrow for the loss of so many warriors. The mourning survivors throw dust and ashes into their hair and beard. 45. *Šarḥabaw*: they were puffing themselves up, posing. They wanted to dominate the Rwala, although they sent them presents every year as a proof of their dependence. 47. Abu Manṣûr is Prince Saṭṭâm, whose first-born, Manṣûr, fell in an earlier victorious fight. 48. *Dera'* is a tent wall hung up during a cold wind, *ṣalf*. 49. Ḥowmât is the name of sand hills in the Nefûd.

1. *Al-'elem ǧâna fowḳ maslûb al-kow'*
   'elmen jisažži leẓ-ẓamâjer neḳâwi
2. *eḫwât ref'a kill abûhom 'ala ṭow'*
   w-'ala-l-'ažîd ji'âḳebûn al-ahâwi
3. *bšilfen jiḳeṣṣ al-ǧeneb wijjet aẓ-ẓlow'*
   w-jiheff ṭalâṭ ek'ûb bḥadd ar-rešâwi
4. *alli baḫît bel-'aša' ḏib majḳow'*
   'azam 'ala-l-faẓla ṭamânîn wâwi
5. *âl ǧenk ḳowṭar fowḳ ṭawîlet al-bow'*
   wa-šlâš čanneh min čemîneh ḥalâwi
6. *rakaẓ 'alejh rîf al-ḥalâwi 'an al-ǧow'*
   w-ḥalla' ǧwâdeh tedhekeh bel-ḥaḏâwi
7. *hw w-al-faras behwâh ṭâḥaw 'ala kow'*
   w-ṭâḥ al-'aša' lel-'abd w-al-fedâwi
8. *wa' čam wâḥeden bedwâbet ar-rumḥ mašlow'*
   'arašet râseh ẓaba'aten bel-ǧerâwi
9. *šlâš waṭaneh wa-rmejḥ mamnow'*
   min ḥarr ẓarben mu'aṭṭebîn al-ahâwi
10. *ḥalaf alli 'ala-l-ḳowm ḳâṭow'*
    jizûd elja' čaṭrat 'alejh hal-balâwi
11. *rmejḥ ḥalla šlâš w-ar-râs maḳṭow'*
    'alejh rwejlâten jiziżżîn al-ṭanâwi.

1. Tidings reached us by camels with muscular shoulders,
   War tidings piercing our entrails.
2. 'Sisters of Ref'a!' [they shouted], and all obeyed at once,
   To take vengeance on the leader for their wounded
3. With the spear blade that cuts through flanks and ribs
   And carries three parts of the shaft after it.
4. The wolf from Majḳû' gladdened with a supper
   Has invited eighty jackals to its remains.

3. *min al-ḳejṣûma ila' fejḥân* 726+
miṯl al-ḥaṣab bel-'arâžîbi 539x
4. *já bint al-mḥaẓẓab al-awğân*
'ala-l-ṛaṣi teḍ'aṭ al-ğîbi.

1. O daughter of mine, thy lover is behind, not to be seen;
A wolf and vulture are tearing his flesh.
2. Horses were gathered by the Sa'lân kin,
And the riding camels like locusts follow each other.
3. From al-Ḳejṣûma as far as Fejḥân
[The fallen lie] on each other like the crosspieces in a leather bucket.
4. O daughter, thou who paintest thy cheeks,
For thy beloved, thou wilt tear the dress on thy breast!

The poet and reciter was the slave Selîm. The victorious troop led by Prince an-Nûri returns with the booty taken from Sa'dûn, the prince of the Muntifeẓ. The women and girls stand in the tent corners, looking through the gaps for their sweethearts.

Verse 2. All the horses captured by the slaves or servants go to their master, not to them; therefore the members of the Sa'lân family collected and led them. The riding camels belong to those who capture them, even to the slaves and servants; they, however, let their masters keep them in return for payment. 3. Al-Ḳejṣûma is a well. 4. The daughter spoken of was the wife of a fallen hero, because a wife alone is allowed as a sign of her sorrow to blacken her face with ashes and dust or to tear open the clasp of her dress below the throat. [425] [765]

1. *Ṯâr ad-daḫen w-ettaḳa-l-ḥawâf*
elja' mâ-ṣ-ṣa'ab ṣâr muṭwâ'i
2. *al-ḥorr al-ḳaṭâwi abu nawwâf*
já mu'aššî aḍ-ḍîb elja' ğâ'i.

1. Up floated the rifle smoke, and into hiding went the coward,
Until, at last, the rebellious became obedient.
2. The falcon hunting ḳaṭa' birds, he is the father of Nawwâf,
Oh, he who prepares supper for a wolf which hungers!

Of this poem Selîm also was both poet and reciter.

Sa'dûn ṛâṣi 'ala' ṯâmer
'oḳb az-za'al šâf be'ajûneh

764 anywhere, the body wrapped in its cloak, *'aba*, laid into it on its right side and facing south; then all is covered with stones or earth.

In the desert a man's body is never accompanied to the grave by a woman, and a woman's body is buried by women alone. The whole funeral procession consists of no more than two, at the most four people. The body is carried either on two staves or two ropes. Neither the staves, nor the ropes, nor even the handle of the mattock used in digging the grave may be brought into the tent, such is the fear of everything that has come into contact with the dead body. If there is water enough, it is poured over the grave so that the dead may not suffer from thirst.

765 No one mourns for the dead except his mother, wife, sister, or daughter. In the tent they may utter, quietly, only one cry, then they go outside the camp, lament twice more, tear their dress at the breast, scratch their faces, *jeṛarrešen wuǧih*, throw dust all over themselves, *jetkawwaḥen bet-trâb*, wind a white band, *'aṣâba bêṣa*, around their forehead, weep, and then return to the camp. Only the sister and daughter may cut off their hair, *jekuṣṣen râshen*, which they either hang over or lay on the grave. There is no other mourning. The white band is worn by the women until the third night, or to the next *aẓ-ẓaḥijje* holiday. For three nights in succession no salutation is offered to the dead person's next of kin. It is said of them:

"So-and-So is not in a good temper, his father (brother or cousin) is dead; *ḥâṭreh mâ hw ṭajjeb majjiten abûh walla' aḫûh walla' eben 'ammeh.*"

They try to console him with the words: "O So-and-So, this has come from Allâh; it happens not to thee alone but to all people. May Allâh replace him who has passed away! *Jâ flân haš-ši min allâh mâ hw 'alejk ente wâḥed mâr 'ala-nnâs killehom allâh je'awwez mâ râḥ.*"

His answer is: "What can I do? Allâh is omnipotent. *Wuš̆u bidi allâh aḫwa'.*"

Towards the evening of the third day a *hbâṭa* sacrifice is prepared for the dead; either a camel or (if it can be bought) a sheep or goat is tied to the spot where he died, or simply bread is baked. The animal is killed with the accompanying words: "O Allâh, this is the *hbâṭa* of So-and-So." The flesh is cooked and the bread baked on the spot where he died, but outside the tent, which on this occasion is removed, its

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

765 rear wall taken off and the ropes loosened, so that it looks as if it would fall down. Not before the morning following the *hbâṭa* sacrifice will the rear wall be hung up again and the ropes tightened. Nobody is invited to the supper given after the sacrifice. Whoever wishes, comes and eats. The meat from the sacrificed animal, the bread baked, and everything prepared for the *hbâṭa*, must be eaten outside the tent. Nothing connected with this sacrificial meat must be carried inside, not even the utensils used. For those fallen in war or murdered the *hbâṭa* is held in the night from Wednesday to Thursday or from Thursday to Friday.

At the next *az-ẓaḥijje* holiday the nearest relative of the dead man saddles a fat, healthy she-camel (never a he-camel), and puts on her a traveling bag, *mezhebe*, with flour, fire flint, a leather pouch full of milk, *semîl*, a leather bag with water, and some other trifles. If a woman has died, he saddles the camel with a pack saddle, *ḥedâǧe*, puts on some kind of carpet, a female dress, and for the rest the same supplies as in the case of a man's death. In front of his tent, seizing the head of the camel, he announces to the dead person:

"O So-and-So, come here and behold thy *ẓaḥijje*; *jâ flân dûnak ẓaḥijjetk* or *jâ flâne dûneč ẓaḥijjetč*."

Repeating this three times, he kills the animal, sprinkles her blood toward all four quarters of the world, rubs the flesh with salt, and either gives it away or cooks it outside the tent. All that the camel wore, her hide and flesh, etc., belongs to the dead person. By right all these things should be given away, but it is also possible to borrow them from the deceased, just as the knife used in killing the camel, the kettle in which the flesh was boiled, and the *ṣaḥn* or platter on which the cooked meat was piled are borrowed.

On the third day after the *ẓaḥijje* they take a small piece of the fat or tallow from the sacrificed she-camel, melt it, and pour it over *'ejš* meal. The next of kin then takes a bit of the dish in three fingers, carries it to the three stones on which the kettle used for boiling the flesh is still standing, and besmears them with *'ejš*, saying: "With this I wish to cool the fire burning So-and-So. *ḥâḍa brûd an-nâr 'an flân.*" The rest of the *'ejš* he wipes off his fingers into the fire.

If the relatives happen to camp again near the grave of the dead person before the *ẓaḥijje* day, they prepare a supper for him. *'aša-l-majjet*, buying either a sheep or a goat, *ḍbîḥa*,

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which they kill with the words: "O Allâh, this is the supper of our deceased." Or they take a small piece of bread and a bit of butter, throw and drop them into the fire, and say: "O Allâh, this belongs to our dead." 765

He who passes by the burial place of a person dear to him can do him much good if, taking a pebble from his grave, he says: "I take this in order to lighten the soul of So-and-So. May Allâh have mercy on him. *An-âḥeḍ hâḍa muḥaffefen 'an rûḥ flân allâh jarḥameh.*"

That which keeps life in both man and beast is called *nefes, nesem,* or *rûḥ.* The *nefes* (or *nesem*) of both the man and the animal is alike, *wâḥed.* Whether the *nesem* of an animal ever dies is known to Allâh alone, yet, in all probability, not even an animal will die completely but will go with the man either to paradise or to hell, because animals live merely for man. The *nefes, nesem,* or *rûḥ* are put into the man as well as into the animal by Allâh. As long as the child lies in its mother's womb, it has no *nefes,* but the moment its head comes out at birth, Allâh opens its nostrils, *jeftaḥ allâh ḫšûmeh* or *manâḫereh,* and puts the *nefes* into its body, *jeḍḫel an-nesem beh.* This *nesem* had never before been in any other living being, for Allâh creates an entirely new *nesem* in every case. 774 761

Mindîl al-Ḳaṭ'i told me that every living man has a soul, *nesem.* If there were no soul, he would not live. The soul cannot be seen but can be heard, being identical with the breath, *ar-rûḥ hiw an-nesem.* The soul of the first man was breathed by Allâh into the nostrils, hence the human soul originates from Allâh's breath. This original soul exists in human beings to this day, because Allâh not only did not take it away from them but is still augmenting it. When a child is born, it receives the *nesem* from its mother, to whom Allâh adds from his own breath every time she conceives. The *nesem* dwells in the man's inside, *bečabdeh wa-bṣadreh.* On the man's death the soul leaves his body through the nostrils, returns to Allâh, and waits till another mother conceives a man, *ins,* when Allâh will add the waiting soul to that of the mother. 774 775

As long as there is a *nesem* in the man, he lives. *Illi nesemeh beh ḥajj,* but when it leaves his body, he dies. The *nesem* departs through his nostrils, *jeṭla' min al-manḫar.* After his death the deceased is suspended in the air above his grave, head upwards. His *nesem* floats over his head. 775